

# *The Brooklyn Jewish Center Review*

*December, 1944*

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# BROOKLYN JEWISH CENTER REVIEW

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## A DISAPPOINTING CONGRESSIONAL ACTION

**O**UR hopes for the establishment of a Jewish Commonwealth in Palestine have received a considerable setback by the failure of the Senate Committee on Foreign Relations to act favorably on the Palestine Resolution. This resolution previously received the approval of the Foreign Resolutions Committee of the House of Representatives, following the statement of Secretary of War Henry Stimson that there were no military reasons to preclude the adoption of the resolution at this time. The unfavorable action of the Committee was due to the intervention of our new Secretary of State Stettinius, despite the recent statement of President Roosevelt that, if re-elected, he would help to bring

about the establishment of Palestine as a free and democratic Jewish Commonwealth.

The Jewish world is filled with charges and counter-charges concerning the responsibility for this blow to Jewish hopes and aspirations. Perhaps the resolution should not have been pressed now; perhaps those whose word we trusted were not ready to back up their words with deeds. The full story of the tragic situation has not yet come to light. What we are certain of is that the sorrowful spectacle would not have come to pass were the Zionists in this country as united as they should have been in this tragic period.

— J. G.

## SUBSTITUTE HOME LANDS

**O**NE after the other the various substitutes which have, from time to time, been suggested for Jewish settlement have disappeared from the realm of possibility, mainly because of the determined refusal of Jews to concede a final defeat of their historic determination to establish a Jewish National Home Land in Palestine.

It is an interesting study to assemble only a few of the proposals made in recent generations to colonize Jews. An early example was the Grand Island plan of Major Mordecai Manuel Noah, one of the most interesting personalities in early American life. Although he was a Zionist, Noah doubted the feasibility of Jewish settlement in large numbers in the Palestine of that day. Therefore, in 1825 he purchased 2,555 acres of land on Grand Island, New York, with the intention of bringing a number of settlers

there. On September 1, 1825 he issued a call to the Jews of the world to be ready for migration to the settlement which he named "Ararat." He arranged, and in ceremonious fashion carried through a dedication in Buffalo. His plans were elaborate, his devotion complete—his failure was equally complete.

Many years later, Israel Zangwill, an equally ardent Zionist, was also dismayed by the difficulties, delays and disappointments of his Palestinian plans. He veered away from the direct path of Zionism into a by-way, and worked for the establishment of the British Government proposal to found an autonomous Jewish settlement in Uganda, Eastern Africa. The seventh Zionist Congress rejected the offer. Zangwill thereupon formed the Jewish Territorial Organization, which was designed to procure territory (wherever it could be found and to

which an International Title could be established) where Jews could live. Despite his noble intentions, Zangwill likewise failed.

Biro Bidjan is a later example, different only in the fact that it had a governmental sponsorship. After the Russian revolution the Communist government set aside an enormous section of the Soviet land adjacent to Siberia for the establishment of an autonomous Jewish Soviet Republic. Nevertheless, Biro Bidjan has not attracted any great numbers of Russian Jews as settlers.

The latest example of substitute colonization has also failed. About a year ago Dr. I. N. Steinberg, the head of the Freeland League, came to the United States to enlist support for his proposal to establish a Jewish colony in Australia. It was stated that this proposal had the approval of the Australian government and that plans would go forward to make the Kimberly Region the site of the colony. The Prime Minister of Australia has officially now notified the Freeland League that the government of the Commonwealth has rejected the plan because it "is unable to see its way clear to depart from the long established policy in regard to alien settlement in Australia."

If we are to draw a moral from the history of these projects, idealistic and noble as they all were, it would be that substitutes do not avail the Jews. Our temporary disappointment in achieving the ultimate goal of the Jewish commonwealth in Palestine must be borne with such patience and fortitude as we can summon to our aid. We have waited two thousand years to realize this dream, which will eventually materialize into a reality. In the meanwhile, we will not be satisfied with makeshifts.

—W. I. S.

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# "JUST BETWEEN OURSELVES"

"בֵּין־נוּ לְבֵין עַצְמֵינוּ"

## An Intimate Chat Between Rabbi and Reader

**T**HIS issue of our *Center Review* will appear just about the time when our Christian neighbors are celebrating their Christmas festival. It is good to see people of any faith loyally adhering to the precepts and customs enjoined by their religion. And as we see the Christmas tree illuminated in the homes of our Christian friends, we admire the spirit that animates their joy in the central figure of their Christian teaching.

There certainly should not be any justification for a Rabbi to comment on Christmas observance by non-Jews. There has, however, developed a tendency among some Jews to install the Yule tide tree in their homes. If this practice were due to their acceptance of the theological implications of the Christmas observance, there would again be no justification for anyone to argue with them. We are living in a democratic country, and each one is at liberty to accept whatever religious teachings he desires. But the strange fact to be noted is that these same people will vehemently deny that their action has any Christian significance. They will tell you that they look upon the Christmas tree not as a Christian symbol, but as what it was originally—the celebration of the winter solstice, and they will ease their minds and their conscience by endeavoring to convince you and themselves that they are joining a secular, not a religious, celebration of charm and joy.

\* \* \*

It seems to me that an important ethical principle is here involved—have we the moral right to transform a ritual, or an observance, which the entire Christian world has for ages regarded as a sacred religious symbol, into something secular? Have not our Christian friends the right to resent such action on the part of any non-Christian?

It seems to me that it is hardly necessary to argue this phase of the matter. All thinking Jews, even of the most ex-

treme Reform group, recognize this truth. Just this week, I read an excerpt from a sermon preached by the rabbi of the Houston (Texas) Temple—the congregation which recently received so much notoriety because of the revolutionary stand it took, even for a Reform temple—in which he urged that the Christmas holiday be not marked with Christmas trees or presents for the children. The merry-making of Jews on Christmas, he declared, was a sacrilege in the eyes of Christians. "It cannot make for better public relations", he told his congregation, "for Christians to see Jews secularizing what to them is a sacred day commemorating the birth of their Savior. The Christmas spirit is a purely religious one!"

\* \* \*

There are other arguments—of as little validity as the one mentioned—which Jews offer to justify their adoption of the Christmas tree and the Christmas holiday. One of the strangest arguments that ever came to my attention was the one presented at a meeting of a woman's organization in our Borough. "I do not want my child to have an inferiority complex," said this lady. "He sees the Christmas tree and the Christmas joy in the homes of his non-Jewish friends. Being denied these delights, he is bound to develop an inferiority complex which will thwart his entire personality!"

Of course the child will develop an inferiority complex—just as his mother is already suffering from this complex—if his non-Jewish friends have these spiritual joys and he has nothing. But why should he be denied spiritual delights of his own faith? If this mother would approach the problem intelligently, and supply her child with compensating joys which her own religion can offer in abundance, there would be no fear of his developing an inferiority complex. This same lady undoubtedly ignored the Jewish festival of Chanukah. Her home undoubtedly was

devoid of Chanukah lights, and her child undoubtedly missed the joys of Chanukah gifts. Being denied everything of his own, of course, he will envy that which his neighbor has, and will, naturally enough, develop an inferiority complex when he will compare the emptiness of his spiritual life with the fullness of the spiritual life of his neighbor.

\* \* \*

The other day I was told of a Jewish family who lived in a Christian community. They were the only Jews in that settlement. These parents, too, were concerned with the reaction of their children to the Christmas celebrations in the homes of their Christian friends. Giving the matter some thought, they decided to observe the Chanukah festival with greater zeal than ever before. Instead of giving their children one Chanukah gift, they announced that every one of the eight days would bring a new present. Soon the word spread, and all the Christian playmates appeared in this Jewish home every night of Chanukah to see the new toys which their Jewish friends received; and all the children—the Christian as well as the Jewish—regarded with a great respect a holiday that offered eight times the number of gifts which the Christian children received on their Christmas. We can be assured that the children of this Jewish family were in no danger of developing an inferiority complex because of the Christmas celebration of their neighbors.

Let us make our own holidays and festivals full of meaning and spiritual joy, let us emphasize every opportunity to bring to our homes the beauty and the charm of our religious rites and ceremonies, and there will be no need to lead a life of imitation of the values which do not belong to us. There is such a thing as democracy in religion, first enunciated by the prophet Micah, to which we—and all men—should adhere: "Let all the peoples walk each one in the name of its god; but let us walk in the name of the Lord our God forever and ever."

**F**ROM the days of Mohammed until modern times, news was spread about in the Arab world only by word of mouth and public proclamation. It was only about 1880 or 1890 that there were the beginnings of an Arabic press. Oddly enough, it was not the Moslem Arabs themselves who founded the first periodicals, but European and American missionaries. Even today, the most important Arabic periodicals in Egypt and Lebanon, which date back to 1875, are owned by Christians.

In Palestine, too, the first Arabic newspapers were established by Christians. In 1908, when the new Turkish Constitution came into effect, the earliest Arabic papers appeared once or twice weekly. Between that time and the first World War, three different papers were issued: *Falastin* (Palestine), *Al Karmal* and *Al Nafir*. All were owned by Christians who had definite associations with foreign powers, and who served their interests.

With the outbreak of World War I, *Falastin*, the most important of the Arabic periodicals in Palestine, suspended publication for the duration. No new Arabic periodicals of any importance appeared until the end of the conflict. It was only then that the Moslem of Palestine began to strive actively for political, social and cultural emancipation. The more politically-minded among them demanded of the Allies fulfillment of their promises. The whole country was in a state of ferment. Newspapers of all shades of opinion sprang up, functioned for a short time, and vanished. Only one of the papers which made its appearance during that period is still in existence: *Al-Sirat, Al Mustaqqa*. The title is taken from the first chapter of the Koran and means, "The Straight Road."

Until 1929, owing to the extremely low literacy rate amongst the Arabs, no regular daily newspaper was published. By that year, however, as a result of the intensive efforts of government-founded schools, enough Arabs had learned to read to warrant the conversion of *Falastin* from a weekly or bi-weekly to a daily newspaper. Nevertheless, the literary level of the Arab, when compared to that of his Jewish neighbor, or the American or Englishman, remains incredibly low. It has been estimated that in the larger cities of Palestine, not more than

## *A Survey of the Arab Press and Its Part in Anti-Zionistic Propaganda*

# JOURNALISM OUT OF THE DESERT

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25%, and in the smaller villages only about 5% or 10%, of the men know how to read. Ninety-five per cent of the Arabic women in Palestine are illiterate.

Because of this last factor, it is extremely difficult to gauge accurately the circulation of any Arabic newspaper in Palestine today. For the newspapers are usually read to groups in cafés by the few people in the village or town who have a fair reading knowledge. These "news" circles may consist of from twenty to as many as seventy listeners.

As the Moslems became the overwhelming majority of the Palestinian Arabs, it was inevitable that they should have a daily of their own. Thus, in 1931, *Al-Jamia Al Islamya* (Assembly of Islam), the first of all Moslem Palestinian papers, was published in Jaffa. This organ, from the very start, sounded a strong nationalistic note, and advocated a Pan-Arabic Union. The owner, Shaykh Al-Farouqi, is a graduate of the Al-Azhar University of Cairo, a well-known stronghold of Islamic conservatism. In that institution he was indoctrinated with the extreme Islamic point of view, which he later proceeded to propagate through the medium of his publication.

Shortly afterwards, another Moslem paper, *Al Difa* (The Defender), appeared. This journal started as the mouthpiece of the Istiklal, or "Independence" party, which at that time led the opposition against the infamous Mufti of Jerusalem. This party aimed to unite Palestine, Iraq and Syria into one Arabian independent nation. To counter this, the Husseini, followers of the Mufti, founded their own weekly paper, *Al-Jamia Al Arabia* (Assembly of Arabia). Not content with this voice, the Husseini started another newspaper, a daily, which lasted only a year. In addition to these four dailies, a number of smaller papers were published by the Christian Arabs. But these latter were very short-lived, and played only a minor role in Palestinian Arabic affairs.

As it will later be shown, none of

these Arabic papers were favorably inclined toward Jewish aspirations in Palestine. In fact, some of them even published lying attacks against the Palestinian Jews and Zionism in general. As a protest against these calumnies, and as an attempt to give the Arabs a truer picture of his Jewish neighbor, the Histadrut, in 1936, published the first Jewish-owned Arabic newspaper. It was aptly named, *Hakikat Al Ami* ("The Truth of the Matter as It Is").

Through the presentation and explanation of the various activities of the Yishuv, it was hoped that better relations between Jews and Arabs would be established. *Hakikat* aimed to bring to the attention of both the Jew and the Arab such matters as hoarding and profiteering, in which both races were naturally interested.

As a further means of bringing about closer rapprochement between Moslem and Jew, cases of Arab-Jew cooperation were played up. An illustration of this is the lengthy description of the meeting between the members of the Kibbutz of Doroth and the neighboring Arab villages. The talks proved very successful, and the leader of the Bedouins, Aref, even urged his followers to learn from their Jewish neighbors. At the same time, each issue carried, as a permanent feature, a review of political and military events, with an analysis of the more important current affairs. Also included were excellent original and translated fiction. The style was so good that even Arabic publications abroad reprinted some of the better stories.

The success of this newspaper, the reaction to it, and its influence will be discussed in a later section of this article.

The Second World War carried in its wake serious consequences for the "Fourth Estate" in Palestine. The country's supply of paper was cut down sharply. When the shortage became acute, the government was compelled to

ration the dwindling stocks of paper and to order the smaller papers to cease publication. The only Arabic periodicals that continued to appear were *Falastin*, *Al Difa* and *A-Sirat*. Even *Hakikat al Amr* was ordered by the authorities to close down. After many protests, however, it resumed publication.

Since these newspapers are the most important Arabic publications in Palestine, it is necessary to describe more fully their respective characters.

The editor of *As-sirat* studied to be a *shaykh*, or religious leader. However, when his hopes for appointment to a religious post were not realized, he turned to politics. He eventually joined the opposition party, that group of Arabs who suspected the British-appointed Mufti of mulcting Arab funds, and therefore attempted to combat his influence. His paper was one of the few that conducted an active campaign against the Mufti. In 1936, because of the growing power of the Mufti, and his strong control over Arab finances, the editor had to leave the country. He returned at the outbreak of the present war and tried to run his paper as a daily. But since it was not powerful enough to survive financial reverses, it soon came under the control of *Al Difa*. At present it is the evening edition of the latter publication.

The religious education of the editor had a decided effect on the policy of the paper. Matters of religious interest were given much prominence. At the same time an extreme attitude in regard to Mohammedan practices was exhibited.

When in 1941 a group of modernly educated Arab women decided to assemble in a movie theatre and publicly remove the veil, *As-Sirat* was the only Arabic journal in Palestine which attacked this proposal. Even though the wearing of the veil is only a religious convention and not a precept of Mohammedanism, the meeting was condemned as a revolutionary act. The narrow outlook of *As-Sirat* made it impossible for the women to carry out their plan, so their attempt at modernization failed completely.

The next important paper to consider is *Falastin*, which is published by Isa Al-isa, sometimes called the dean of Arabic journalism. Al-isa's parents were quite wealthy, and gave him a good education, which included a thorough knowl-

edge of Arabic, English, and French.

During the last war he acted as the intermediary between the underground forces who opposed the Turks and the Western Powers who supported these groups. When he was engaged in this activity, his newspaper was closed. He did not resume operations until 1920, at which time he lost his position as a government official in Damascus because of the overthrow of the Syrian monarchy.

This periodical, which was printed in Jaffa, began by supporting the newly founded Joint Moslem-Christian group. Later, however, the publisher transferred his allegiance to Haj Ami Al-Husseini, the Mufti of Jerusalem. After a while he became dissatisfied with the Mufti and turned to the various opposition groups. For several years he vacillated between the opposing factions in the Arab political camp, but in 1936 he mounted the "wrong horse," the party opposing the Mufti, and so was obliged to leave Palestine. Since 1937, he directs the paper from Beirut, and still maintains his "elastic" policy.

The political editor and chief editorial writer of *As-Sirat* is Youssuf Hani, a Syrian-born Christian. Hani was educated in Egypt. He received in that country, an excellent background in Arabic and European culture. His views are very close to those of his publisher. Both served as government officials after the last war, and both are extremely inconsistent in their writings.

Although *Falastin* is run by Christians, it is almost impossible to recognize this fact from either the form or subject matter. On the whole, it shows a tendency to assimilate with the Moslem Arabs and adopt their customs.

*Al Difa* is the only other Arabic organ of major importance. The main writer of this journal is Ibrahim Ash-Shanti, a rich Arab. He studied at the noted American university in Beirut, and in the course of his stay at this institution he acquired not only the basis of Western culture and art, but the principles of extreme Western nationalism as well.

Palcor has shown conclusively that Prof. Bayard Dodge, president of the American University for the past several years, is an avowed anti-Zionist. Furthermore, it has been frequently charged that lectures on Arab problems delivered

at the Beirut University expressed extreme Arab nationalism. It is a well-known fact that a great deal of the Arab propaganda against the Jews in Palestine stems from this "American" university in Beirut. Isa Al-isa, the publisher of *Falastin*, in a signed editorial, reported on an interview that he had with Prof. Dodge. He quotes the university president as saying that "Arab propaganda in the United States must be accelerated, especially in view of the effectiveness of Zionist propaganda." Dodge further deplores the fact that his position requires neutrality, and prevents him from participating more actively in the spreading of Arab nationalistic ideals. However, despite all the restrictions imposed by his position, he is doing a great deal to "clarify" the Arab attitude in American circles.

*Al Difa* supported the Istiklal party, that Arab group which first opposed the Mufti but finally joined forces with him. The followers of this nationalism division are the professional classes of Syria, Palestine and Trans-Jordania. Since this Arab voice is supported by the important Arab economic bodies, including the "Arab Bank," it has considerable financial security.

The Arab writers have always maintained a great amount of "flexibility." Even though in 1929 *Al Carmal* and *As-Sirat* conducted active campaigns against the Mufti because of his misuse of Arab public funds, in 1936 all Arabic newspapers, not excluding the Christian *Falastin*, gave him their full support. This condition lasted until 1939, when the Second World War started and Husseini had to flee from Palestine because of his well known pro-Axis activities. At present the Mufti is on the Allied list of war criminals to be tried after the war. It was only when it became dangerous for the Arabic dailies to support the Husseini party that they ceased to act as "mouthpieces."

It is rather unfortunate that the Hebrew-controlled *Hakikat al Amr*, the only Arabic organ of its kind, fell far short of its goal of establishing better relations between Arab and Jew. As one of the chief writers of the *Hoshomer Hazair* in Palestine states, "the paper is unconvincing at precisely the point where

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**E**ACH of us was thrilled, when we read the announcement of the formation of a Jewish Brigade within the British army, and that it would have as its badge the Star of David. "It seems indeed appropriate," said Mr. Churchill in the House of Commons, "that a special Jewish unit of that race which has suffered indescribable torment from the Nazis should be represented as a distinct formation among the forces gathered for their final overthrow." Latest reports from Cairo indicate that the Brigade is already being trained "somewhere in the Western Desert," and Brig. Ernest F. Benjamin, of Toronto, brigade commander, told correspondents that he had seldom seen "such a bunch of boys—so eager, so quick to catch on." The Jewish Brigade has men from fifty-three nations, including Sweden, South Africa, and Argentine, but most of them come from Poland, Russia, Germany and Palestine.

The people who read these heartening statements may have been reminded of a famous predecessor of that Jewish Brigade, the so-called "Jewish Legion" organized by Vladimir Jabotinsky and commanded by Lieutenant Colonel Patterson, which distinguished itself in the Gallipoli Campaign and on Palestinian battle-fields during the last war. But only very few people in this country may know that an all-Jewish, self-contained military unit has been in existence in the present war for nearly five years, covering itself with well-deserved glory. I am referring to the Auxiliary Military Pioneer Corps, the start of which I witnessed myself, and the development of which I learned from newspaper clippings as well as from personal letters of intimate friends of mine serving in that extraordinary formation.

I spent the year preceding the start of this war in the Refugee Camp of Richborough, in South East Kent, near the British Channel. Two thousand years ago the *Rutupiae* castle of the Roman occupation army stood on this site. In the first World War, Lord Kitchener's military camp at Richborough was built by German war prisoners for English Tommies. From Richborough troops, guns and ammunition were shipped constantly to France. The Germans could not detect this "mystery port." But in the summer of 1940, Nazi bombers did dis-

## PIONEERS OF THE JEWISH BRIGADE

cover it, and they bombed it to their heart's delight, destroying the cinema, the big dining-hall and several huts. Fortunately, the camp was already empty at that time.

Central European refugees between 18 and 45, numbering 3,600 when England declared war on Germany, were restoring the camp, which had been neglected for twenty years. When the Nazis bombed Warsaw and the French shelled Saarbruecken, all of us were already busy with sandbag-filling, air-raid shelter construction, trench-digging or helping the farmers harvest their crops. The English papers praised our "National Service." When tribunals were established all over England to examine the status of the 50,000 German and Austrian refugees, more than 95 per cent of us were classed as friendly aliens ("refugees from Nazi oppression") and given unrestricted freedom.

On a rainy day in November, 1939 a world-famous Englishman visited the camp. The high-ranking visitor was Dr. Cosmo Lang, Archbishop of Canterbury, most hated Englishman in Germany because of his sermons against racial antagonism and brutality.

"It will be a great thing," the 75-year-old head of the Anglican Church told us, "when we in this country can look upon you not only as refugees, whom we have been glad to welcome, but also as fellow-workers in a common cause."

Soon afterwards, another famous Englishman, and a fellow-Jew, Lieutenant Colonel Marquess of Reading, told us what our jobs as "fellow-workers" would be. A tall, martial-looking man of 50, the son of the late Rufus Daniel Isaacs, who rose from cabin-boy to the high post of Viceroy of India, visited us to join the British forces in the capacity of pioneers. He himself would be the commander of this projected "Auxiliary Military Pioneer Corps."

Some of us did not feel that we could join the army, since our relatives, still living under Nazi rule, might suffer as a result. Others wanted to join their families in the United States, and still

others were physically unfit. But many enthusiastically answered Lord Reading's appeal, especially those who had been prisoners in Nazi concentration camps.

Altogether, about 4,000 refugees joined the British Army. This was probably 30 per cent of all male refugees of military age. They were instructed by British lieutenants and sergeants in everything a soldier must know—except shooting. They were assured by the Britishers that they would never see a German soldier, that the war would be over by March, 1940, because the German workmen would rise against the hated regime. If, however, the Huns should dare to attack, they would merely run their heads against the Maginot Line, etc.

I think that the discipline and intelligence of our troops surpassed the qualities of the British pioneer companies, drilled in other camps.

Quite a few men were made non-commissioned officers, receiving the same wages as their British colleagues, of course. They had to keep good order in the huts and to supervise the troops which protected the main buildings with sandbag layers, established anti-aircraft batteries all over the vast camp or cleared away throughout Kent the huge masses of snow which fell in the hardest winter England had experienced since 1890. Though the former teachers, lawyers, rabbinical or medical students, clerks and businessmen were not used to hard physical training and manual jobs, they endured the hardships without complaint, hoping that their military adventure would be crowned with a victorious march through Berlin.

In January, 1940, the first company left for "somewhere in France." We saw them off at tiny Sandwich Railway Station. It was a gloomy morning, and we, the civilians, somehow pitied the boys. The short field-post letters we received told of most primitive housing, enormous toil and dreadful weather. The *News Chronicle*, one of England's finest

progressive papers, however, published a splendid report on the AMPC, praising their loyalty, and their efficiency in building roads and loading and unloading ships and trains. The British Broadcasting Corporation broadcast a scene from the camp, together with a concert by an AMPC band. By the end of March, 1940, five companies had arrived in France.

Hardships were to be expected. Unexpectedly came the "blitzkrieg." I happened to learn the "inside story" of the "Jewish Brigade's" plight and narrow escape only several months after I had arrived in the United States.

In the last minutes, when the Belgium army surrendered and the Germans were pushing into Northeastern France, rifles and pistols were distributed among the Jewish pioneers. There was hardly time to teach them shooting, for when the Nazi pincers pressed from the North (the Lowlands) and the South (Flanders), the whole British Expeditionary Force hastened to reach the triangle of Dunkerque, which became smaller and smaller from hour to hour.

A few Pioneers used the weapons for committing suicide—they had lost their nerve. Most of them, however, equalled or even surpassed the Britishers in heroism. If ever a retreat can be called "glorious," it was this withdrawal of 350,000 Tommies and additional thousands of Poles, Belgians, Czechs and Jews, who were shipped to England in defiance of incessant attacks from the land and from the air. Marching on the flanks, the Jewish pioneers were engaged in hand-to-hand fights with German outposts several times. But they defeated the Nazis in all skirmishes, making the best use of the two or three light machine guns they possessed.

Ironically enough, Colonel Arthur Evans, who had given weapons to the AMPC, had to defend himself publicly against the charge of having armed "aliens." In his interesting report to the House of Commons (July, 1940) he declared:

"It happened not many weeks ago that I had the honor to command a force of some 6,000 men, known as the Havre Defense Brigade, and I had in the force two such companies [i.e., refugee soldiers], each 281 strong, roughly 600 men. When we were ordered to take up a position in the line, these men were not

armed. I think actually 33 per cent were ex-German and Austrian officers, or had served either in the German or Austrian army as soldiers. The rest were of the professional class, doctors, philosophers and lawyers, and there was a certain percentage of technical and experienced artisans. We were very hard up for men at the time and I decided, on my own responsibility, to arm those men a hundred percent on the spot. I issued them 50 rounds of ammunition per man. Within a few hours, and certainly in less than two days, not only did they learn to load their rifles and handle them, but they were manning machine-guns and anti-tank rifles at the side of a road and at points and were prepared to meet and to deal with any armored vehicle column that came along in their vicinity.

"I feel," he concluded, "that if the War Office took steps to consult the general officers commanding and the other officers who were responsible for these companies wherever they were employed, they would find sufficient evidence to justify a continuance of faith in those particular men, and would alter their decision not to allow any further aliens to enlist in the British army."

Peculiarly enough, however, the refugee soldiers were disarmed immediately upon their arrival in England. Moreover, strange as it sounds, Sir C. Acland, liberal M. P., had to complain to the Home Secretary that he found "members of the AMPC who fought in France, in internment camps in British uniforms."

More than four years have passed since, and Sir John Anderson, who was responsible for these incredible measures, is now a forgotten man, like other figures of the Chamberlain era. Slowly, but steadily, the merits of the refugee soldiers were recognized in England. When, in August, 1940, Lord Croft, Joint Under-Secretary to the War Office, was asked by Lord Davies, in a session of the House of Lords, whether the refugees employed as pioneers by the War Office in France had given "satisfaction to the military authorities," Lord Croft answered that the five companies of the AMPC did "most excellent work," and were now employed in England giving "great satisfaction."

One has to be familiar with the reserve and coolness of a member of the House of Lords to appreciate the value of such

expressions as "most excellent work," and "great satisfaction." In the gloomy months when hundreds of Junkers and Heinkel bombers devastated England, the AMPC raced through the country building air-raid shelters, demolishing badly bombed buildings, removing debris and dangerous time-bombs—in short, helping Britain win the "Battle of England." By the time of this writing—in the fall of 1944—the AMPC has doubled its original strength, several members have been made lieutenants and some of its units are in France again, the country where they fought heroically four years ago, as "unknown soldiers of Israel," to quote from an address that Paul Goodman, the Zionist leader, made at the Annual Conference in London, 1940. According to recent estimates, about 1,500,000 Jews are fighting against the tottering Axis in the armies of the United Nations. It will be the function of the newly established Jewish Brigade to serve as a symbol of Israel's heroism, shown in this war of liberation, and it will remind the Gentile world of the fact that the Jew is not only able to suffer and die, but that he can also fight!

### The Song of Zion

L ISTEN to the sound of Zion,  
Hear its wave lift the ground—  
It sings through the land,  
It sweeps through the skies,  
It rises from the dead.

The soil is honeyed with breath of life,  
And toil is a river for parched earth;  
Growth is the song from dawn to dusk.

From corners of an old world they came;  
Sad people, sold people,  
And embraced the land of ancestry.

The face of Zion is a flower in bloom,  
It is a dancing voice,  
It is laughter in the setting sun;  
With its wheel it grinds out the past,  
With its steel it chisels the future;  
It is the hand winding the clock of the  
Arab.

Hear the rising of a strong love,  
The Prophets' sign of fulfillment,  
The song of Zion—  
PALESTINE.

—IRENE COHEN

*This is the second and final installment of Samuel Rottenberg's blueprint of a better world. The first part dealt with labor problems, social security, military and economic training, tariffs, and international trade and commercial interest rates.*

—Ed.

## 7.

**Inheritance Limited**

**T**HE question of what to do with big fortunes has been the subject of considerable thought and discussion. The fact that the inheritance tax was increased is the best indication that this subject has received the attention of our legislators.

I believe it will be a long time before Americans will be persuaded to think of any other system than the one in which private initiative prevails.

Private initiative, though, has not been free of faults, and one requiring correction is the passing on of amassed fortunes in the form of inheritance from one generation to another. While we admit that a man is justified in enjoying the fortune that he himself has earned as a result of his ability and diligence, one cannot find any logical and fair justification for tying up that same fortune for his descendants in perpetuity. Assuming that one of these fortunes should reach a billion dollars, it would take 30,000 people in the lowest income group to produce enough money to pay a 3% interest on that sum. Should this interest further accumulate in the form of investment capital, the unearned increment would increase ad infinitum.

This prompts me to advocate that fortunes above a certain amount should revert to the treasury of the State or federal government, and thus benefit all from whom they were taken. It would lessen the greed to possess more than one can consume in a lifetime.

An additional reason why such fortunes should not be permitted to continue endlessly is that they keep too many people out of useful employment. It is not merely that the rich are idle themselves, but many of the services rendered them to make this idleness palatable constitute a form of waste; in other words, their retinue of servants, though work-

## FOUNDATIONS AND PILLARS FOR THE NEW WORLD

By SAMUEL ROTTENBERG

would quell any fear of possible political domination of our higher institutions of learning.

I advocate also the establishment of a cabinet post for education. The business of this high official would be to survey the educational conditions prevailing in the entire country and to see to it that educational opportunities be made available to the able backwoods boy as much as to the boy living in a great urban center.

## 9.

**School for Diplomatic Service and Governmental Science**

The profession of the diplomat, as it is being practised today, is, in my opinion, more of an art than a science. Some people with a flare for international affairs, economics, and finance, drift into the service and, by a devious process of "natural selection," become our top-ranking diplomats and statesmen.

This is clearly a wasteful and hazardous method, particularly now, when the affairs of mankind have become more closely knit and more complex than ever before. The aptitudes of these important servants of the State should not be first tested when they are already in the service, since diplomatic blunders may become very costly indeed. Rather, the primary testing ground should be a school, or a number of schools, where aptitudes, capacities, and talents would be evaluated and judged during a training stage. This would favorably create a situation where the man actually entering diplomatic service would not only have the requisite preparatory knowledge, but would come from the "choice lot" of a larger body of students trained in the diplomatic schools.

If we criticize our government machinery—that is, our assemblies, House of Representatives and Senate—I am wondering whether we realize that very

ing, are not performing basically useful tasks. With the elimination, therefore, of disproportionately large inherited fortunes through State action, the immense aggregate of such idle balances in our community will appreciably diminish. Individuals will be discouraged to save for posterity, and will thus be more disposed to spend at a greater rate. All of which, in close combination, contributes to greater business activity, sustained employment, and larger incomes. The possibility that the elimination of these amassed fortunes would deplete the fund of capital available for investment purposes is remote indeed. Our point of attack here centers on the wasteful accumulation of idle balances which do not find their way into real (not paper) investment.

## 8.

**Educational Opportunities for All**

No betterment in the field of labor, industry, and finance is thinkable unless the people begin to understand the implications of the reforms proposed as part of the general improvement of society.

To bring about this understanding we need a broader, more thorough-going education for everyone. Opportunities for education should be given to all in accordance with their capacities. Business schools and high schools are even now accessible to all, but not higher academic education, which is rather prohibitive for capable individuals coming from families in the lower income brackets. Every young man and woman showing sufficient ability and an inclination toward a higher education should be given the opportunity to obtain it. To achieve this unquestionably desirable social end, it is necessary that the government, through a liberal system of scholarships based on the willingness and ability of the applicant, help these gifted young people through their years of higher study. The establishment of such a system, patterned perhaps on the model furnished by our "G.I. Bill of Rights,"

few of these men are prepared for the service we expect them to render. We need schools to prepare our young people for government, and our politics will then be on a higher level than they are today. Good, clean government requires, above all, good sturdy minds in both the national and international spheres of public duty. And one might add—especially today, when the responsibilities and functions of government are increasing progressively.

## 10.

### Secretary of Peace

Peace is generally thought of as the absence of war. In other words, the experience of history has shown that man, in spite of himself, is generally warring on his fellow-men, except when he grows tired and relapses into a brief interlude of quietude we call peace. Recent wars, however, have shown that mankind is on the verge of annihilation if it will permit the engines of destruction to do their deadliest every time the peaceful relationships of nations are broken. We must, therefore, habituate ourselves to think of peace as the normal state of mankind and, in order to do that, we need someone to make this his special task. Our national attitude toward peace must become vitally active rather than remain complacently passive. Toward this dynamic end a Secretary of Peace becomes essential. The Secretary of Peace would study all methods conducive to peace. He would also be permitted to exercise a sort of veto power on the methods used by other cabinet officials who, for the sake of success, do sometimes create strains that could lead to war.

With a new orientation that would make us turn our faces determinedly towards peace and the pursuits and ways of peace, war should become, before very long, an anomaly of history, and modern civilization become true to its name.

## 11.

### Trusteeship for Colonies

From behind closed doors in the capitals of the world we can hear murmurs that sound somewhat like, "Colonies!" Louder and louder these noises become as we approach peacetime. Italy claims she is entitled to her colonies; Churchill doesn't want to part with any of Brit-

ain's colonies; France wants to know about her colonies, and so do all the other aspirants.

All these nations are not prompted by a desire to help the colonies but by a desire to use them for purposes of exploitation. If we are really in earnest about our wish to make this the last war, and that a new order should be ushered into the world, we should be guided by one fundamental principle—that no one should be governed except by the consent of the governed. No one should own colonies for exploitative purposes. They should all be trusted by the United Nations in the form of an international mandate, and those governments who have governed them before should be given preference in trusteeship over these colonies, since they undoubtedly have more knowledge of and experience with them. But there should be a specific proviso that every country should have equal opportunity to trade with and ship into the colony any of the commodities it may require, and also be able to purchase any of the raw materials that such a colony could produce. These trustees should manage and help to develop these colonies until such time as these lands are fit and able to stand on their own feet. Such a trustee should be required to report annually to the United Nations, or to whatever world body is created.

If this recommendation is put into effect, one of the major causes of wars would be removed and we would be a step nearer to the time when genuine freedom for all mankind would be established. For equal access to colonial resources would once and for all eliminate the colonial argument from the "have-not" thesis, and the systematic exploitation of these resources in an atmosphere of international equity would serve to elevate the standards of living and civilization among the colonial peoples themselves. A blind revival of imperialist rivalry would unavoidably prove to be an unfortunate and unhappy alternative that history more than abundantly demonstrates to be an inexhaustible reservoir for future conflicts and war.

## 12.

### Planned Economy

We are all opposed to Communism and Fascism, construed simply as variants of

totalitarianism, and want our way of life—Democratic Government, Free Enterprise and Private Initiative; but no one has offered the answer to the question, "Why does Free Enterprise produce such a large amount of unemployment?"

There are millions of new homes to be erected all over the country. Every large city has a slum section that should be rebuilt to make it fit for human habitation. There is a shortage of millions of articles which the public is ready and eager to buy, but which cannot be produced because of a deficiency in effective demand created by inadequate purchasing power. The sword of unemployment hovers over our heads. One political party blames it on the other, but no one has yet given a clear answer to the question. Everyone dreads the return from the war of millions of eager hands that are ready and willing to produce. Why?

I am offering two solutions to this problem.

**ONE:**—When man could make everything that he needed himself, the more he worked the more he had. Today he does not own the tools of production and waits to be called to the factory to produce. Here he is paid by his employer wages with which he buys the things he wants.

Sometimes the employer grows frightened for fear he will not be able to sell all he produces, and Mr. Worker is laid off. He first spends his earnings, if he has any, and during this period he stops buying the product that he produced, as well as the product that other factories produce. Then other factories lay off their help. Distributors such as department and chain stores begin to cancel their orders. More employers are frightened and lay off their help, and unemployment is on the way. If a sufficiently large number of employers are frightened at the same time, we have what is known as a "Depression."

There is but one answer to this. The employer should not be permitted to lay off his help unless he is ready to continue to pay their wages while they are not working. In other words, there should be employment on an annual basis. If Mr. Employer is unwilling to produce for fear he may be compelled to sell his product without a profit, or at a loss, he must take that risk if he wants

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**H**E WAS venerated throughout the province as a wise, just God-fearing man, the rabbi of the old synagogue of Tarnowicz, whose first rabbi had been his own great, great-grandfather, Chaim ben Judah, of blessed memory. And even when the Nazis came and inflicted so much pain upon his flock, he bore the anguish and humiliation with the fortitude of the strong in faith and humble in spirit. Time after time he reiterated, "In the Talmud it is written: 'When a child is taken from a father, it is because the father has sinned.' God is displeased with the teachers of Israel." And as he said the words and pointed for emphasis with a crooked, trembling finger, tears of sorrow and penitence trickled down his pale, wrinkled cheeks and lost themselves in the white, dry, crinkled expanse of his beard.

For months the Jews of Tarnowicz lived a life of desperate, death-hushed existence inside the walls of their ghetto. So completely hemmed in were they by hostile force, so oppressed by hunger and thirst and the thousand ugly spiritual facets of physical destitution, so haunted by fears and terrorized by the tidings that came to them often of such and such a town where Death had reaped a full harvest, that only prayer remained. And so they prayed, and Rabbi Mordecai cried out to the Almighty to reserve for him alone the entirety of his wrath and lift its burden from his people, who had not his years nor his responsibility in the face of divine justice.

But then one day the dread blow fell on Tarnowicz, as it had fallen so fatally on town after town in the environs. Kalman, the shoemaker, a huge, simple man with simple fears and hates, came dashing into the Beth Ha'Midrash, where the old rabbi was sitting over some age-yellowed tomes with Schmiehl, the sexton, and the blind cantor, Isaac Ostrower. "It's come! It's come, Rabbi Mordecai!" he shouted. "They've entered the ghetto, from all sides. Scores of them, armed to the teeth! They're driving all the Jews to the synagogue square. They say we're to be deported!"

The rabbi rose from his bench. On his tired white face was etched in lines and shadows the resignation of one who sees the approach of a long inevitable fate. "It is the will of God!" he declared. "We

## RABBI MORDECAI OF TARNOVICZ

must accept it with strong hearts. Kalman, run to my house and take the *rebbitten* to the house of Sarah the dressmaker. She lives alone and the evil ones will think she is her mother and perhaps not single her out for humiliation. You, Reb Schmiehl, lead Reb Isaac quickly to the house, then run to yours to care for your family."

"And you, Rabbi?" the sexton inquired anxiously. "Are we to leave you here alone?"

"Yes, Reb Schmiehl," Rabbi Mordecai spoke calmly. "No other fate can befall me than the one God has already decreed for me."

"But, Rabbi," old Isaac objected, "you must hide. They will look especially for you. In Kuznof, after burning the synagogue and defiling the scrolls, they forced the rabbi to trample them."

"Have no fear," Rabbi Mordecai answered. "That was the finger of God. Now, go quickly. Time is precious." Already they could hear a low, distant murmur, as of frightened, jumbled voices, a simmering, seething agitation that seemed to swell with every fleeting moment.

Kalman had gone. The rabbi pressed the others quickly out the doorway.

The quiet within was now almost complete, the high, thick walls of the synagogue shutting out everything but the faint rumblings of the approaching storm. There was still time before the Nazis reached the synagogue, which stood in the center of the sprawling ghetto. Besides, the evil ones would not advance except slowly, fearfully, in mass. The rabbi hurried up the stairs to the main hall of the synagogue. A soft, pale beam of sunlight filtered in through the high, round window facing the street and fell like a golden pointer upon the open prayer-book on the altar-table.

Rabbi Mordecai hastened to the cabinet behind the ark and took from it his holiday prayer-shawl of purest white wool edged with black. Slowly, majestically, he draped it around his drooping

shoulders and climbed the few steps to the altar.

With the dignified humility of righteousness, he lifted the prayer-shawl over his head and clasped the edge of the table. And, shaking his old, frail body like a tree before the wind of Heaven, he began to chant in a thin voice: "*Ur Urachmim . . .* Father of Mercy, who dwelleth on high in mighty compassion, remember those good, upright, and blameless ones who laid down their lives for the sanctification of the divine Name, who in their lives were good and loving, and in their death unsundered: who like eagles were swift and like lions strong in their purpose to do the will of their Master and the desire of their Rock."

As he concluded, Rabbi Mordecai drew back his prayer-shawl and let it drop to his shoulders. The shaft of light had shifted, and now it bathed his black taffeta skull-cap like an angelic aura. Leaning heavily on the railing, he stepped down from the altar and made his way weakly to the sexton's chest in the back of the synagogue. From it he took a number of matches. Clutching them tightly, he hurried forward once more, knelt before the ark, and, striking a match, brought its wavering yellow flame to the red velvet drape. It took the flame slowly and let it float upward in a hazy film of subtle blue and gold. Rabbi Mordecai struck another and held it to the shelf beside the ark, where the prayer-books were stacked. And as he struck one match after another and set a ring of fire about the holy ark, he cried and muttered to himself and called out God to note the reasons for his deed:

"From this hell to which Thy just ire has condemned us there is no escape. But let not Thy sacred scrolls be defiled. Let one of Thy four Elements—Earth, Air, Fire, Water—consume them. Save them from the foul hands of the evil ones!"

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# LETTERS FROM SERVICE MEN TO CENTER MEMBERS

**From First Lieut. Robert J. Bank**

(Written to Dr. Israel H. Levinthal)

**T**HANK you so much for the very comforting message your letter brought a few days ago. It would be futile to try to tell you how profoundly grateful I am, for it is only through the media of an occasional letter, or the *Center Review*, that we soldiers can maintain that spiritual bond with our coreligionists back home. Again my heartfelt thanks to you and the great Center brotherhood.

Knowing that you are intensely interested in London Jewry I shall try to picture for you, if I can, Jewish life here during the Holy Days. First I should tell you that General Eisenhower, in a written directive, ordered that all Jews in service who could be spared from operations were to be excused to attend services if they so desired. Consequently I got a leave of absence for both Rosh Hashonah (two days) and Yom Kippur.

Erev Rosh Hashonah I attended services at the Great Synagogue, or perhaps it would be more fitting to say, at the shambles of what once was the pride of London Jewry. The synagogue, often called by Gentiles the "Cathedral Synagogue," was completely gutted by fire in the Big Blitz. All that remains is the outer wall on one side. A hasty bit of construction enabled the congregation to put up a temporary building on the site. I was told, however, that when hostilities are over, a new structure, more magnificent than the old, would be erected. Rabbi Hertz was not present, for he officiated at the services in another synagogue that evening.

The following day I attended the services at the synagogue in West End. This edifice remains as the outstanding house of service for orthodox Jews. The Portland Street Synagogue, which ranked second to the Great Synagogue, was completely demolished by a direct bomb hit that took a toll of sixty lives. A club of 16- to 18-year-old Jewish girls was having a meeting at the time of the explosion. Many of the bodies were never found. The congregation proceeded to alter another building to serve as a place to worship. Very shortly after

*The Review will publish periodically letters from our soldiers received by their families. Some of the most dramatic descriptions and stirring messages of our time are contained in the correspondence of servicemen. The letters presented here are fine examples of this type.*

the job was completed, it was hit by incendiaries and completely destroyed also. They used a small stall adjacent to it for the services. I spent the second day of Rosh Hashonah there.

The service on Kol Nidre night was of an emergency nature. Because of the stygian darkness—London, you know, is still completely blacked out—it was essential to speed up the service to enable worshippers to get back home as early as possible. The service took about forty-five minutes. May I at this point make the observation that despite the fact that we at the Center have prided ourselves on our decorum at the service, we still may learn from the British. On Yom Kippur I was in the synagogue all day. Worshippers remained seated all day and there was no sign of that chronic going in and out that detracts from the services at the Center. May I add, too, that one neither sees nor hears the worshippers engaged in conversation at any time. Even when the Cantor repeated the Amidah during Musaf everyone remained at his place, and there was no conversation.

London Jewry outdid themselves in their warm generosity and hospitality. I was continually invited for both luncheon and supper—it really was a treat to have a Yiddish meal. Their comments indicated very patently that anti-Semitism in Britain was only temporarily snuffed out by the absorbing interest in the war. One gets the impression that in the post-war period Jews here will still have a difficult fight on their hands.

And now having unfolded somewhat a sordid picture, let me add this comforting—I dare say inspiring note. The Balfour Service Club, an organization designed to meet the needs of servicemen, though non-sectarian in its mission, is

maintained and operated wholly and entirely by wealthy Jews. It provides sleeping accommodations for servicemen on leave, and, better than that, a strictly kosher meal. On the last night of Rosh Hashonah they served a dinner to about twenty-five Jewish servicemen. How I wish you could see the glittering array of uniforms representing British Canadian, Czech, Polish, Palestinian and American Jews in service! How I wish you could have heard the Canadian chaplain conduct the whole gang in singing Hebrew songs! How you would have thrilled at the gusto and lusty enthusiasm with which we sang "Hatikvah." I dare say that if a representative of the British colonial office were present, then and there Palestine would be restored to its rightful owners. This was not the usual Jewish assemblage. It reflected an aggressive enthusiasm for Palestine, a willingness to fight and, if need be, die for it. No, Rabbi Levinthal, the up and coming Jewish generation will not sit by idly while others engage in petty squabbling. If I sensed the spirit of the gathering at all, it was one of restive impatience with delay. This, I dare say, is a certainty. If Zionists are despairing, then that assemblage brings a message of optimism, hope, and faith that Palestine will be ours.

**From Henry S. Levkoff**

**D**URING the Holy Days, we did have the benefit of a Jewish chaplain, and his services were very well attended. You would have been astonished, Dr. Levinthal, to see the number of men and women (nurses) that went to the services. It was much easier to obtain a seat for the Paulette Goddard show. Apparently there are millions of men and women, who, for the first time, would be totally lost, were it not for their faith in God. Let's hope that this faith is not merely for the duration.

The prospects of my returning home within the near future are reasonably good, and one of the first things I intend to do is to attend the fine services conducted by Dr. Levinthal, and listen to his sermons, which are always so applicable and timely.

By Capt. Harry B. Weseley

**A**LITTLE while ago I received your lovely and thoughtful package. Chanukah has always been a holiday which I enjoyed with my twin sons who are now being tutored at the Center for their forthcoming Bar Mitzvah. Your package will fill a little the emptiness caused by my separation from my family. We have at my station a handful of Jewish officers and enlisted men. We run our own Friday and Holiday services and we really make a go of it. We have no chaplain.

From Pvt. Jarvis Doctorow

(Son of Mr. and Mrs. Samuel A. Doctorow)

**T**ONIGHT I have spent one of the most enjoyable nights in all my life. I went to Friday evening services that were being held at the Protestant church in the town near which I am stationed (in France). After the service a group of fellows, French and Americans, went to the home of a Jewish family in town. I had been going there for about a week to attend the Minyan that was assembled to permit two of the boys to say Kaddish. To get on, we all went to this home and sang Hebrew songs and made merry in a typical Hebrew way.

During the evening I was asked where I had learned Hebrew, which, incidentally, has come back to me more than I thought was possible after using it so little for so long. I told them that I had studied in a Yeshiva. Quite a few of the older people were very much surprised and soon I was asked to lead the service next Friday evening. I hope that I shall be able to do well enough to be a credit to you and Mom who side by side saw to it that I received an education that I was to cherish for a long time after I left school, although I did not realize this when I was at school.

While we were singing some of the songs, a French soldier, of whom I shall speak later in this letter, asked me to sing some of the melodies of our Friday night Smiros. I complied with both the old version, the Chasidik one, which he immediately fell in love with and made me promise to teach it to him, then the

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## NEW BOOKS

Reviewed by  
Dr. I. H. Levinthal

"Studies in Jewish History and Booklore," by Alexander Marx. The Jewish Theological Seminary of America, New York.

**E**VERY lover of Jewish books will be grateful to the Jewish Theological Seminary of America for having published this collection of the writings of the distinguished Jewish historian and outstanding Jewish bibliographer, Professor Alexander Marx. The volume, which owes its origin to Professor Louis Finkelstein, the Seminary President, and the noted bibliophile, Dr. A. S. W. Rosenbach, was to serve as a gift for Professor Marx on the occasion of his sixtieth birthday, which occurred in 1938. While unduly delayed in publication, it does serve as a tribute of affectionate regard for one of the greatest and most beloved teachers in Israel.

The book may be divided into three sections: studies in historical themes, essays about books and book collectors, and intimate pen pictures of great Jewish personalities who were the author's teachers or co-workers in the field of Jewish scholarship. While some of the chapters deal with technical themes, all the material is presented in such a fascinating manner, that it holds the reader's attention from cover to cover. Even in the first part, which deals with problems of special interest to the professional scholar, there is much that will be of equal interest to the intelligent lay reader. His studies on Moses Maimonides sum up in two brief chapters the greatness and the uniqueness of this most eminent of our philosophers and codifiers. The chapter on astrology among the Jews of the 12th and 13th centuries popularizes the role that this belief held among the Jews of medieval times. Again we note how far advanced of his day Maimonides was, "possessing the superior insight which made it impossible for him to be deceived by superstitious beliefs." The author presents two new accounts of the expulsion of the Jews from Spain, which shed new light on that most tragic period. There are a number of most in-

teresting descriptions of the social and religious life of the Jews in Italy in the 16th century, and of Jewish life in Bohemia and Moravia as revealed in the autobiography of an ordinary Jew of the 17th century, who, though neither gifted with great scholarship nor with particular brilliancy, produces a document of considerable interest.

The third section of the book is more popular in its themes, giving us striking pen pictures of the life and achievements of great Jewish personalities. Some of these figures are known to many of our readers—Solomon Schechter, Max L. Margolis, Henry Malter, Joseph Jacobs—and they will delight in the revelation of new phases of their personality which the author reveals. One of the most interesting chapters in this section—indeed, in the entire book—is that on "Zunz and Steinschneider," in which Prof. Marx portrays the relationship between Zunz, the creator of *Judische Wissenschaft*, and Steinschneider, the greatest universal scholar Judaism has produced, as revealed in twenty letters of Zunz taken from the voluminous correspondence between the two now in the possession of the Library of the Jewish Theological Seminary. The author makes use also of some charming letters of Zunz's wife, Adelheid, which gives us fresh views of the personalities of the two men and on their circle. Zunz's description of Prague, where he served as Rabbi for only fifty days, is quite revealing: "Whoever is not born in Noah's Ark like cats, marmots, and similar vermin, suffocates if he remains there [in Prague] longer than the period of the flood." His description of the Jews in Berlin of his day—the middle of the 19th century—is not more flattering. His surrounding circle Zunz characterizes as "idiots, men of power and impudence, but no men of thought, of learning. Though Berlin almost bursts with culture, love, philosophy . . . no one

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# NEWS OF THE MONTH

**D**R. CHAIM WEIZMANN, president of the Jewish Agency, in an address delivered before the Palestine-wide conference of the labor colonization group, "Ha'Hitayshvuth Haovedeth," indicated that he does not believe that Palestine will become a Jewish State immediately. He emphasized that the younger people in Palestine are certain to see the results of their work, and that "a transition period of five or six years are nothing in a period such as the world is now going through."

Devoting his talk to the subject of the near future of Palestine, Dr. Weizmann said: "How do I visualize this future? In the first place we must get rid of the White Paper chains. When this is achieved, we will have to plan a great expansion of our work. I believe that if conditions in the world do not change for the worse, and the leaders of nations, such as Churchill and Roosevelt, remain in their places, we will then proceed on the path leading to a Jewish State—maybe gradually—I hope, that we will succeed in opening the gates of Palestine to Jewish mass-immigration, but this is connected with the land problem. In a previous speech I spoke about a transition period, because I do not believe in jumps. Five or six transitional years are nothing in a period such as the world is going through, but there is hope that we will reach our great aim. In the meantime, I want to indicate several conditions that are necessary, the first of which is the unification of the creative forces within Palestine Jewry."

The Agency president then warned against the large number of political parties within the Jewish community. "They are a result of Jewish individualism," he said, "but this is no help in advancing in the world of the future." He also warned against "new signs in the Yishub," stressing that "one thing must be made clear—we are engaged in a struggle with outsiders who do not have good will, and who are using every false step to hinder our work."

Expressing his belief in the immense possibilities for immigration and colonization in Palestine, Dr. Weizmann said: "We shall live to see unification of our forces. Let us not quarrel about petty things, let us not press for a speedy end—we have suffered for 2,000 years, let us wait another six months, another year. All of you are younger than I; you will see the results of your work. You began the holy work—you must finish it."

★

A STATEMENT of policy advocating a Jewish majority in Palestine and a voluntary transfer of Arabs to neighboring countries, as well as the extension of the present boundaries of Palestine through negotiations with Syria, Transjordan and Egypt, was adopted by the convention of the British Labor Party.

This policy will be the official stand of the Labor Party on the Palestine issue. All other resolutions with regard to Palestine which were submitted to the convention have been shelved by the adoption of this statement.

The statement of policy was adopted following a report of the executive committee presented by Prof. Harold Laski. The report contained a section on Palestine declaring that there is no meaning to the Jewish National Home unless Jews are allowed to enter Palestine in such numbers as to become the majority there.

★

THE Palestine police are receiving greater co-operation from the Palestine population in combatting terrorists since the assassination of Lord Moyne in Cairo, but "there is still room for improvement," Colonial Minister Col. Oliver Stanley told Commons. He said that many arrests have been made.

★

ONE-THIRD of the entire Jewish population in France will require relief to get through the winter months, Dr. Joseph Schwartz, chairman of the European Executive Council of the Joint Distribution Committee, reported after completing a survey of the situation there.

Reporting that almost 30,000 adults, in addition to about 10,000 children, have already registered with various Jewish committees for some measure of relief, Dr. Schwartz declared that the number is mounting daily and would reach 50,000 in addition to the children and those registered with public agencies.

★

MANY French-Jewish officers who were taken prisoner by the German army have recently been transferred to a "reprisal camp" in Luebeck, known as "Stalag 90," where they are confined in special barracks, it is reported in Paris.

The newspaper *Libres*, organ of the National Movement of War Prisoners and Deportees, urged American action to ensure equality of treatment by Germans for prisoners of war regardless of nationality. The paper contrasts the scrupulous treatment of German prisoners by the Americans with the shocking treatment of French captives by the Germans.

★

THE enormity of the task facing relief organizations in liberated Europe is underscored by the achievements of the Joint Distribution Committee in helping to alleviate the widespread distress in Italy, said Max Perlman, a JDC overseas worker, at a press conference in New York. Mr. Perlman, one of the two American social workers who were the first to enter liberated Italy, left that country a week ago after eight months there and six months in North Africa.

"Today there are 22,000 Jews in liberated Italy," Mr. Perlman reported. "Of this group, 5,000 are non-Italian refugees. Although in all of Italy there is utter devastation of homes and communities, hunger, nakedness, lack of protection from heat, cold and rain; children who have been separated from parents, and a frightened population, each area presents individual problems."

★

THE Rumanian Cabinet has voted to return to Jewish organizations the funds confiscated from them under the previous regime, it was announced over the Bucharest radio. The broadcast estimated that the organizations concerned will receive 67,000,000 lei, which is \$465,000 at the pre-war rate of exchange.

The broadcast also reported that a government commission, under the chairmanship of Minister of Justice Lucretiu Patrascu, has submitted to the cabinet the final draft of a decree abrogating the racial laws in Rumania. The decree is to apply equally to employees, property-owners and tenants who suffered from the anti-Jewish laws issued by the previous regime, the announcement said.

★

THE Soviet Embassy in Washington has issued a denial of the reports carried by the press in Palestine that Russian authorities in liberated Bessarabia, Bukovina and the eastern section of Poland are transferring sections of the population to Siberia and that several hundred Jews have already been removed from Czernowitz, capital of Bukovina, to the Urals.

The denial says that the facts mentioned in the report "are all wrong and do not correspond with the reality." The denial was addressed to the Federation of Bessarabian Societies of America which asked the embassy to verify the news which was cabled from Jerusalem to this country.

★

ABRAHAM L. ZISSU, Rumanian Jewish leader, has announced that he is resigning as representative of the Jewish Agency for Palestine in Rumania, as well as from the presidency of the Palestine Office in Bucharest, which arranges the emigration of Jews from Rumania to Palestine.

His resignation, he said, is in protest against the British White Paper and against the failure of Zionist leaders to secure revocation of the White Paper.

★

Mr. Zissu disclosed that British diplomatic representatives in Bucharest have asked him to prevent illegal immigration of Rumanian Jews to Palestine. "My answer was that all Jewish immigration to Palestine is legal and that the White Paper is illegal," he declared.

★

A TRANSPORT of 958 Jews arrived in Palestine aboard the S.S. Taurus from the Rumanian port of Constanza. Dr. Weizmann and others members of the Jewish Agency left here for the Athlit internment camp where the refugees will be held pending clearance by the authorities.

[Continued on page 16]

## THE JEWISH PRESS IN REVIEW

By LEO SHPALL

**T**HE three major problems facing world Jewry are discussed in the *Jewish Day*. In the article, "Facing the Post-War World," J. J. Snyder analyzes the perplexing situation of European Jewry. "The first problem is that of rehabilitation," he writes. "This major task of reconstruction must be undertaken by the governments of the lands in which the Jews live."

The second major problem confronting post-war Jewry is the guarantee of equal rights and the elimination of anti-Semitism as a political or economic policy. "We cannot be satisfied with mere promise. The guarantees must come in the form of international enactments outlawing anti-Semitism as incompatible with democracy and holding the members of the United Nations accountable for any breach of that international law."

The third major problem is the future status of Palestine. "The minimum the Jews can accept at the present," Snyder states, "is the abolition of the White Paper and absolutely free immigration into Palestine. The issue of Palestine involves an international situation. It is a world-Jewish problem and should be faced and solved by the Jews of the world through a united effort. As we face the post-war world we must build our hope upon the progressive forces in the world about us and seek our strength in ourselves to carry on and live as free men in our own Jewish way."

★

AN illuminating evaluation of the World Jewish Conference is given by M. Nirenberger in the *Jewish Morning Journal*. In it he says:

"The World Jewish Conference was conspicuous by the lack of an expression of protest and dissatisfaction. This does not mean that the conference did not consider vital problems affecting Jewry in the post-war world. The delegates formulated tentative plans for post-war rehabilitation; they adopted a resolution demanding a Jewish commonwealth in Palestine; they discussed the problems of post-war relief, etc. The cardinal issue was, however, completely overlooked,

and that is the immediate rescue of the Jewish remnant. The protest and the expression of indignation should have been so effective as to arouse the Jews to immediate action. This conference should have registered a protest against the indifference to the existing Jewish tragedy. To put it in the words of the delegate, Dr. Leon Kubowitzky: 'We are not interested in politics. Saving Jews is more important than the passage of resolutions. Rescuing Jews is, at present, more essential than anything in the world.' And to this problem the conference failed to give due attention."

★

### The Palestine Problem

THE aftermath of Lord Moyne's assassination brought to light a number of interesting facts which center around the Palestine question. This is the main thesis of an article written by J. L. Teller in a recent issue of the *Jewish Morning Journal*.

Contrary to the prevailing impression, Winston Churchill is far from being friendly to the Zionist cause, writes Teller.

On the seventh of November Churchill declared in Parliament that the assassinated Lord Moyne devoted himself to the solution of the Zionist problem. Let us see what the so-called solution was. The plan called for a Jewish immigration during the coming ten years not exceeding 250,000. It is further known that Lord Moyne assured the Arabs that they would have no cause for fear, since the Jews would never constitute a majority. He also had a plan for partition which would rob the Jews of the best part of Palestine. And now we are faced with the recent Churchill ultimatum to stop the terror or to suffer the consequences. This ultimatum is another reiteration of Churchill's attitude which found expression in the White Paper and which barred any hope for rescuing Jews from slaughter and persecution.

The British Premier, who poses as a friend of Zionism, says that he might become unfavorably disposed toward the movement. It is he, however, who must

[Continued on page 20]

The transport consists of 391 men, 145 women, 236 boys and 178 girls. Nearly all of the children are orphans whose parents died while interned in Transistria, the one-time Rumanian-held section of the Soviet Ukraine, where about 75,000 Rumanian Jews were deported.

★

THE Swiss Government has agreed to admit 14,200 Jews from Hungary and to assign 810,000 Swiss francs (about \$186,300) for their care, it was learned in Bern. About 1,300 Hungarian Jews have already been admitted to Switzerland.

The decision of the Government came as a result of negotiations initiated by the International Red Cross and by representatives of Jewish organizations interested in rescuing Jews.

It is believed here, however, that there is little possibility at present of taking advantage of the Swiss offer since Germany is refusing to allow trains carrying Jews to cross the Reich, and also because of the lack of transportation facilities.

★

ANTI-SEMITISM presents a danger to all the countries of Latin-America, Vicente Lombardo-Toledano, president of the Latin-American Federation of Labor, declared at the organization's convention in Cali, Colombia. He pointed out that anti-Semitism was used by all reactionary forces to promote national disintegration.

Prior to leaving for Cali, Mr. Lombardo-Toledano said that the convention would consider steps to out-root anti-Semitism from Latin America and would, probably, express itself in favor of a Jewish state in Palestine. The labor leader said that personally he favored the establishment of such a state.

★

A DELEGATION appointed by the War Emergency Conference of the World Jewish Congress presented to Secretary of State Stettinius a resolution adopted at the conference, in Atlantic City, calling for American aid in the rescue and rehabilitation of Jews in Europe and for the restoration of Jewish rights and property in liberated areas. The delegation also presented a conference resolution asking for the establishment of a Jewish Commonwealth in Palestine.

★

IN the current drive against terrorists,

the Palestine police have apprehended a number of persons charged with extorting money from private individuals for terrorist activities, an official announcement said.

★

REP. EMANUEL CELLER of New York protested on the floor of the House against the failure of the House Rules Committee to act on the Palestine Resolution which has been before it for more than a week, following approval of the bill by the House Foreign Affairs Committee. An identical resolution was killed in the Senate Foreign Relations Committee.

★

THE administration of the Jewish autonomous region in Biro-Bidjan has allocated two million roubles for a new building for the Jewish theatre there, it is reported here.

★

A SHIPMENT of 100,000 cases of Palestine oranges and grapefruit is en route to England, the largest consignment ever shipped there. The fruit, which is expected to arrive in time for Christmas, is part of an order for 1,500,000 cases placed by the British Government. It

represents twenty to twenty-five per cent of the total current crop.

Meanwhile, representatives of the fruit growers told a press conference that unless the British Government agrees to purchase 7,000,000 cases of this year's crop, the citrus industry faces catastrophe. Joseph Saphire, mayor of Petach Tikvah and an official of the Jewish Farmers Association, pointed out that one-third of the Jewish population depends in whole or part for their livelihood on the citrus orchards, which represent a capital investment of more than \$80,000,000.

Most of the 12,000 groves have been able to continue during the war years because of government-guaranteed loans made by private banks, Saphire said, but the only real solution to the industry's difficulties is action by the British. He pointed out that if Britain could find shipping to carry apples from Australia, dates from Iraq and cotton from Egypt, it could provide bottoms to carry Palestinian oranges, grapefruits and lemons—"unless there is a political reason behind its refusal to buy."

## All Transylvanian Children, Sick, and Old People Murdered

THE Rumanian Government made public the text of a reply received from the pro-Nazi government of Hungary to its requests, sent through the International Red Cross, asking that a special commission be permitted to investigate the situation of 150,000 Jews reported to have been deported by Hungary from the part of Transylvania annexed from Rumania. The request, sent two months ago, indicated that Rumania would take reprisals against Hungarians living on Rumanian soil should the Hungarian Government fail to give a satisfactory answer.

The answer of the Hungarian Government, transmitted through the Red Cross, and received here by the Rumanian Ministry of Foreign Affairs, reads: "Transylvanian Jews have not been deported, but have been sent to work in auxiliary services. The Government of Hungary asked the International Red Cross to send a commission composed of Rumanian and Hungarian representatives to investigate the situation. The Hungarian Government considers the request of the Rumanian Government a pretext to justify

persecution of Hungarians in the Rumanian-held part of Transylvania. The Hungarian Government thinks it strange that Rumania should display an interest only now in the situation of the Transylvanian Jews."

In a statement to the Jewish Telegraphic Agency, Dr. Ernest Marton, chief of the department established by the Rumanian Government to deal with Jewish affairs in North Transylvania, declared that reliable reports in the hands of the Rumanian Government establish the fact that of the 150,000 Jews who lived in northern Transylvania about 120,000 men and women of all ages were deported to Poland and Germany during the months of May and June. The remaining Jews were sent to forced labor and are being treated as war prisoners.

"We have testimony from eye-witnesses who, arriving from Poland, stated that Transylvanian Jews under the age of 15 and over the age of 65, including invalids and sick, were murdered in the gas chambers of Oswiecim."

# BROOKLYN JEWISH CENTER ACTIVITIES

## Special College Students' Service This Friday Evening—USNR Chaplain Polish Speaker

THIS Friday evening, December 29th, at our late services which begin at 8:30 o'clock we shall hold our annual special services dedicated to our students in the colleges and universities who will be home for their winter vacation. Rabbi Levinthal is happy to announce that the speaker for these services will be Chaplain Jacob Polish, Lt. (JG), who is now serving at the U. S. Naval Hospital in Brooklyn. Chaplain Polish, before enlisting as Chaplain, was the Rabbi for five years of the leading temple in Springfield, Ohio. He is a graduate of the Hebrew Union College and is recognized as one of the very able of the younger men in the American ministry. He has been in charge of the religious services of the Waves stationed at Hunter College in conjunction with his duties at the Naval Hospital. He has come in contact with many of our Jewish college men and women and will undoubtedly present a message of importance to our congregation. His subject will be "The Faith of the Fighting Man."

Cantor Tucker will render a musical selection and will also lead in the congregational singing. You and your family and friends are cordially invited to attend these services.

## Institute of Jewish Studies for Adults Presents Seminary Certificates To Honor Students

A SPECIAL assembly of the students of all classes in our Institute of Jewish Studies for Adults was held in the Beth Hamedrash on Thursday evening, December 14th, at which Rabbi Levinthal presented the scrolls of achievement issued by the National Academy of Jewish Studies for Adults sponsored by the Jewish Theological Seminary of America, to those women and men who received the Center certificates of achievement last Spring. Rabbi Levinthal mentioned the fact that our Center Institute was the first Adult Institute affiliated with the National Academy to be able to present

these scrolls of achievement to students who have completed at least six full courses of study. Cantor Rubin Tucker kindled the Chanukah lights and sang the Chanukah blessings and led in the special Chanukah singing of the entire audience. He was accompanied at the piano by Mr. Julius Grossman.

## Advance Notice

ON Friday evening, January 5th, the sermon at our late services will be delivered by Rabbi Mordecai H. Lewittes, who will speak on the subject, "The Problem of Germany and a Lasting Peace."

## Sisterhood to Hold Annual Installation at Evening Meeting

THE Sisterhood has changed its usual procedure of holding an afternoon meeting for its annual meeting and installation of the newly elected officers which will be held on Wednesday evening, January 10th, 1945 at 8:30 o'clock. Mrs. Isador Lowenfeld, president of the organization, will present her annual message and brief annual reports from the chairmen of the various standing committees will also be presented. Rabbi Levinthal will install the newly elected officers and will deliver an important message. A special program of entertainment has been arranged by the program committee which will be of great interest and delight to all the women present. Miss Gloria Perkins, talented young violinist who participated in last season's concert of Jewish music at the Center, will perform.

## Club Activities

Two Chanukah parties were held by the clubs: one sponsored by the Inta-League boys and girls and the other by the Junior Clubs. Members of the clubs took part in the program, which consisted of recitations, songs and dances.

The Inta-League boys and girls were the guests at a Chanukah party given by the Senior Club of the Petach Tikvah Temple. The proceeds from the affair were contributed to the Jewish National Fund.

The Shomrim and the Tzofim held an amateur night. Three prizes were awarded. The following boys were the recipients: Joseph Buchman, first prize; Michael Sizkies, second prize; Irving Alsten, third prize.

All the clubs elected permanent officers. Some of the officers are:

*Tzofim*: President, Joseph Buchman; vice-president, Haskel Klaristenfeld; secretary, Morton Silver.

*Maccabees*: President, Irwin Nelson; vice-president, Conrad Lefkowitz; secretary, Nathan Herman; sergeants-at-arms, Jonathan Klein and Michael Sirkis.

*Shomrim*: President, Leonard Muzzin; vice-president, Allan Miller; secretary, Jeffrey Aaron; sergeant-at-arms, Alan Langer.

## Dr. Levinthal's Book Now in All New York Libraries

THROUGH the kindness of Mr. Jacob G. Ellis, a member of our Center, a copy of Rabbi Levinthal's book "A New World Is Born" has been placed on the shelves of all branches of the New York Public Library in Manhattan, Bronx, Staten Island and the townships of Queens County.

The Brooklyn branches have already had the book for some time, a gift of another member of our Center, Mr. Max Goldberg.

## Sabbath Services

KINDLING of candles at 5:25 P.M.

Friday evening services at 5:00.

Sabbath services, Parsha "Vayehi," will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mr. Edelheit will continue his interesting lectures in Yiddish this Saturday, December 30th at 4:00 P.M. sharp. All are welcome.

Mincha services at 5:00.

## School Chanukah Program

OVER 600 students and parents gathered on Sunday, December 17, 1944 for our annual school Chanukah entertain-

ment. The program consisted of the following:

1. Introductory Remarks—Rabbi Mordecai Lewittes
2. Pledge and "My Country 'Tis of Thee"—School
3. Lighting of Candles—Bernard Gelman
4. Choral Program—Directed by Mr. Julius Grossman and Mrs. R. Feldman
5. "Eight Little Candles"—Kindergarten, directed by Miss G. Shapiro
6. Chanukah Message—Dr. Israel H. Levinthal
7. "The Dreidel"—Class 1A, directed by Miss B. Ungar
8. Kinneret—Elsa Bessman
9. School Songs—Directed by Cantor Rubin Tucker and Mr. Julius Grossman
10. The Maccabean Revolt (*A Hebrew Play*)—Class IV, directed by Mrs. J. Serbin Beder
11. Greetings—Mr. Frank Schaeffer
12. "Antiochus"—Class 1A-2, directed by Miss L. Rubee
13. A Hebrew Recitation—Deborah Miller
14. Palestinian Folk-Dances — Vivalet Club, directed by Miss M. Zahl
15. Chanukah Pantomime — Sunday School Class III, directed by Miss P. Honig
16. Hatikvah

Students received Chanukah "gelt" in the form of war stamps and Chanukah dreidlichs from the Parent-Teachers Association, Mr. K. Karl Klein, president.

The program was enthusiastically received by the audience.

#### Bar Mitzvah

A HEARTY Mazel Tov is extended to Mr. and Mrs. Louis Kotimsky of 706 Eastern Parkway upon the Bar Mitzvah of their son, Gerald, which will be celebrated at the Center this Sabbath morning, December 30th. Congratulations are also extended to the grandparents, Mr. and Mrs. Nathan Katimsky.

#### Holiday Gym Schedule

THE Gymnasium and Baths Department will be open for men from 10 A.M. to 2 P.M. and for boys from 2 to 4 P.M. on January 1st (New Year's Day), and will be open, as usual, for women on Tuesday morning, January 2nd at 10 A.M.

## ANNUAL MEETING—JANUARY 25th

IN accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, January 25th, 1945, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and the Governing Board will take place.

A detailed report of the past year's activities will be rendered.

MAURICE BERNHARDT, *Secretary*

*List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center:*

#### Officers

For President	Emanuel Greenberg	2nd Vice-President	Hyman Aaron
1st Vice-President	Max Herzfeld	Treasurer	David Goodstein
Secretary	Maurice Bernhardt		

#### Members of the Board of Trustees

(For a term of three years, 1945, 1946, 1947)

Aaron, Hyman	Herzfeld, Max	Rottenberg, Samuel
Ginsberg, Moses	Kronish, Fred	Spatt, Dr. Moses
(For a term of two years, 1945 and 1946)		
Frank Schaeffer		

#### Members of the Governing Board

Aaron, Bernard J.	Goldberg, Max	Levingson, Isaac	Schrier, Isaac
Aaron, Joseph I.	Goldberg, Samuel H.	Levkoff, David	Schwartz, Arnold M.
Abelov, Saul S.	Goldstein, Joseph	Lewis, Aaron	Schwartz, Harry
Albert, Louis	Goldstein, Nathaniel	Lowenfeld, Isador	Schwartz, Nathan T.
Benjamin, A. David	Gottlieb, Aaron	Lowenfeld, Mrs. I.	Seeger, S. A.
Bernstein, Alex	Gottlieb, Irv. J.	Lurie, Leib	Shapiro, Joseph
Bernhardt, Mrs. M.	Greenblatt, Samuel	Lyons, Lester	Shorin, Ira
Blickstein, Harry	Greene, Harry	Mann, Abe	Siegel, Hyman
Brenner, Mrs. Ph.	Gribetz, Louis J.	Markowe, Benj.	Siegel, Wm. I.
Chizner, Meyer	Gross, Henry H.	Martz, Benj.	Siegmeister, Isaac
Cohen, Emanuel	Halperin, Israel	Melker, Abr. R.	Silberberg, I.
Cohen, Dr. Irv. L.	Halperin, Louis	Mitrani, Solomon	Simon, Louis
Cooper, Harry	Halpern, David	Neinken, Morris	Spiegel, David
Daum, Louis	Horowitz, Irv. S.	Ostow, Kalman I.	Stark, Joseph
Dilbert, Chas.	Horowitz, Mrs. Jos.		Stark, Samuel
Doner, Jacob S.	Joley, Albert	Parnes, Louis	Strongin, Harry
Dubrow, George	Joseph, Arthur	Perman, Chas.	Strausberg, Samuel
Fine, Chas.	Kamenetzky, Samuel	Preston, Harry	Weinstein, A. A.
Fine, Jesse J.	Kaminsky, David B.	Rachmil, Hyman	Weinstock, Louis
Finkelstein, Dr. R.	Kaplan, Abraham	Rosen, Meyer A.	Wender, M. D.
Freedman, Harry A.	Kaufmann, Leo	Rosenzon, Ira L.	Wiener, Mrs. I.
Frieman, Reuben	Klinghoffer, Morton	Rutstein, Jacob	Witty, Albert
Ginsburg, Abraham	Leventhal, Julius	Safier, Ch.	Witty, Mrs. Al.
Gluckstein, Ira I.	Levine, Morris B.	Salwen, Nathan	Zeitz, Harry
	Levy, Mrs. Harry	Schneider, S. A.	Zirn, Abr. H.

#### Nominating Committee

Samuel Lemberg, *Chairman*

Brukenfeld, Morris	Fine, Jesse J.	Siegel, Hyman
Cohen, Dr. Irving L.	Fortunoff, Jacob A.	Wender, Morris D.
Dilbert, Charles	Shapiro, Joseph	

## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ALEXANDER, MAC  
Res. 9720 Kings Highway  
Bus. Belts, 315 W. 36th St.  
Married  
*Proposed by Abe Mann*

ALPER, JOSEPH  
Res. 1462 Park Place  
Bus. Plumbing, 209 Amsterdam Ave.  
Married  
*Proposed by Abe Mann*

BEICKSTEIN, HERMAN  
Res. 701 Empire Blvd.  
Bus. Children's Wear, 33 Union Sq.  
Married  
*Proposed by Harry Blickstein,*  
Mrs. Morris B. Levine

COHEN, ALLEN  
Res. 255 E. 93rd St.  
Bus. Notions, 246—5th Ave.  
Single  
*Proposed by Dr. Harry Samuels*

FRIEDMAN, CHAREES  
Res. 147 Ocean Ave.  
Bus. Paper Boxes, 30 Maujer St.  
Married  
*Proposed by Edward Shwom*

GIBLER, MISS ROSE  
Res. 677 Lafayette Ave.

GOED, HERMAN HY  
Res. 591 Crown St.  
Bus. Liquor  
Married  
*Proposed by Jay Bronstein,*  
H. Rubin

LLVY, NATHAN  
Res. 639 Eastern Parkway  
Bus. Gauges, Stillwell Ave.  
Married  
*Proposed by Phil Amster*

LWISOFIN, DR. LUDWIG  
Res. 57 Montgomery St.  
Bus. Writer  
Married  
*Proposed by Joseph Goldberg*

PUCHKOFF, LOUIS  
Res. 1818 Avenue L  
Bus. Paper, 220 Kosciusko St.  
Married  
*Proposed by Abr. P. Puchkoff,*  
Theodore H. Puchkoff

ROSIN, MURRAY  
Res. 486 Brooklyn Ave.  
Bus. Chemist

Married  
*Proposed by Morris B. Levine*

ROSOF, MURRAY J.  
Res. 343 E. 59th St.  
Bus. Carpets, 675 Rockaway Ave.  
Married  
*Proposed by Al Loonin,*  
Dr. I. L. Rosof

SANKIN, IRVING  
Res. 901 Washington Ave.  
Bus. Dresses, 1375 Broadway  
Married  
*Proposed by Harry Sankin*

SCHAPIRO, JACOB  
Res. 789 St. Marks Ave.  
Bus. Wines, 126 Rivington St.  
Married  
*Proposed by Bernard L. Spiegel,*  
David Spiegel

SCHNEIDER, EMANUEL  
Res. 760 Montgomery St.  
Bus. Printing, 200 Hudson St.  
Married  
*Proposed by Adolph Wexler*

SCHWARTZ, JOSEPH  
Res. 270 Crown St.  
Bus. Ladies' Coats  
Married  
*Proposed by Joseph I. Aaron,*  
Hyman Aaron

SHAW, ALFRED  
Res. 590 Ocean Ave.  
Bus. Radio, 1619 Bedford Ave.  
Single  
*Proposed by Milton Chasen*

SILVER, JACK  
Res. 1103 Eastern Parkway  
Bus. General Merch., 320 W. 37th St.  
Single  
*Proposed by Dr. Harry Samuels*

SISKIND, JACOB L.  
Res. 760 Montgomery St.  
Bus. Knit Goods, 101 W. 31st St.  
Married  
*Proposed by Adolph Wexler*

SULZER, FRED  
Res. 497 Eastern Parkway  
Bus. Furs, 242 W. 30th St.  
Married  
*Proposed by Joseph Goldberg*

TURNER, DR. ABRAHAM H.  
Res. 1604 President St.  
Bus. Dentist, Freeport, L. I.  
Married  
*Proposed by Sol Weiner*

WAGNER, MISS SILVIA  
Res. 1428 Carroll St.  
*Proposed by Mr. and Mrs. Morris Neiman*

WEIDMAN, ALBERT  
Res. 615 Midwood St.  
Bus. Embroidery, 1372 Broadway  
Married  
*Proposed by Dr. Julius M. Dan*

The following have applied for reinstatement:

BERKOWITZ, CHARLES  
Res. 1580 Carroll St.  
Bus. Corr. Boxes, 32-68—33rd St.  
Single  
*Proposed by Jack Gross*

LEVITT, CHARLES S.  
Res. 340 St. Johns Pl.  
Bus. Publisher, 20 Vesey St.  
Married  
*Proposed by Emanuel Greenberg*

RASCOFF, DR. HENRY  
Res. 895 Eastern Parkway  
Married  
*Proposed by Ben Martz*

ROTHSTEIN, MORRIS MILTON  
Res. 1388 President St.  
Bus. Lumber, 769 Rockaway Ave.  
Single  
*Proposed by Nathan Rothstein,*  
Jacob Rutstein

SCHWARTZ, DR. JACOB  
Res. 919 Park Place  
Bus. Physician, 766 Eastern Parkway  
Married  
*Proposed by Joseph I. Aaron,*  
Hyman Aaron

TUCKER, JACOB  
Res. 51 Clark St.  
Single

MAURICE BERNHARDT,  
*Chairman, Membership Committee*

### Additions to the Library

The following books were added to our library and are now in circulation:  
 "Anthology of Jewish Humor"—Teitelbaum  
 "Sabbath"—A. E. Milgram  
 "Germany's Stepchildren"—S. Liftzin

### Daily Services

MORNING services at 7:00 and 8:00 o'clock.  
 Mincha services at 5:00.

**Purchase Your Bonds  
at the CENTER**

## NEW BOOKS

[Continued from page 13]

amounts to anything unless he is *ein Christ mit Titel oder ein Jude mit Mittel.*" Especially penetrating are the beautiful quotations culled from the letters of the brilliant wife of Zunz. One must read the entire chapter in order to get the full delight from this most interesting and most unusual correspondence.

It is, however, the second or middle section of the volume which the reader will find unique. Here is a study of books by one, who, as Dr. Rosenbach so well puts it in his Foreword, "is now recognized as the outstanding authority on the history of Jewish books not only in this country but in the world. Europe had its Steinschneider, America now has its Marx!" Here we find a fascinating account of "Some Jewish Book Collectors." Here we are told by one Joseph Solomon Del Medigo (1591-1655) that "the fate of books is like that of souls, which migrate from one body to the other," and here too we get a glimpse of the greatest Jewish collections in medieval and modern times. All the chapters in this section, whether they discuss the "literature of Hebrew Incunabula" (the earliest products of the printing press), or "Hebrew Type in Non-Hebrew Books," or the description of the "Darmstadt Haggadah," in which the author compares it with other illuminated Haggadah manuscripts—or even when they border on the technical, are written in such lucid style as to win every reader's approval of the judgment of Dr. Rosenbach that this volume "is one of the best books about books that has ever been written."

This reviewer, as he recalls with happiness and with pride the years that he was privileged to sit at the feet of this great teacher as a student at the Seminary, offers a fervent prayer to our Father in Heaven, that the author may be blessed with life, health and strength, together with his beloved wife and dear ones, so that for many years to come he may continue to enrich the field of Jewish scholarship with outstanding gifts of mind, heart and soul.

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Send the "Review" to a man in service you know. He will enjoy reading it and appreciate your thoughtfulness.

## THE JEWISH PRESS IN REVIEW

[Continued from page 15]

bear part of the responsibility for the general Jewish tragedy, because he was Premier when the White Paper was issued. The Prime Minister seems to have little faith in the call of the Jewish Agency against the terrorists. He demands not words but action. He demands that man, woman and child place themselves at the service of the British police.

The Jewish Agency, other institutions and individuals made many attempts to stop the terror. Facts, however, bear witness that British officials have in many cases placed obstacles in their way. Churchill's ultimatum is an insistence that brother fight against brother. It is a provocation to bring about a Jewish civil war.

Winston Churchill, the ardent opponent of appeasement, favors the policy as

far as Palestine is concerned. He aimed to appease the Arabs and is now demanding of the Jews that impossible. Churchill's ultimatum is an outcome of circumstances created by Moyne and others has no moral grievance. The assassinating leaders in British diplomacy.

### YOUNG FOLKS LEAGUE DRAMATIC GROUP

will present

### Two One-Act Plays

TUESDAY EVENING, JAN. 9th

8:30 o'clock

Dancing and Refreshments

will follow

## LETTERS FROM SERVICE MEN

[Continued from page 13]

new version of "Tzur Me She Lo Ochalno." It thrilled me through and through to see him enjoy the melody so much. Then he wanted "Yo Ribone Olom," and all the rest. I could not satisfy his appetite for these melodies for the more I sang those ageless songs, mostly the ones that you taught me, the more he craved them. I think that their beauty was enough to make up for my voice.

He lived in North Africa and there, he said, Jewish life was somehow without what you call in Yiddish, *Tam*. There, the prayers in general lacked the beautiful melodies that had been carried down through the ages, and he was planning, together with some other of his friends, to try to bind a group of the younger folks into a nucleus for a new start in living the Jewish life that he was so starved for. Perhaps these few songs will mean very little in the end. But you know how it feels when a group begins to sing these mutually possessed and loved songs. It mellows one to the inspirational point where one wants to do something to bring this delicate beauty and splendor into one's own home and life, and soon the group is fused into a

solid block of men with a single objective. Then things begin to happen.

Fathers want their children to learn of this beauty that lies within their reach, as you taught me, then the children are shown, as I was, the little things of life that go to make one's life happy. I need not go into the details, such as, drawing a Lulov and an Esrog, as I did on my first day at the Yeshiva. A child soon has the feeling that is in every Jew, and that feeling is nurtured gently until it is an integral part of the child and stays with him all the years of his life, even though it may draw itself back into the recesses of his soul because of the lack of use over a period of time. But is always there, to be brought out into the sunshine again and be loved again by those who may have thought that they had lost this precious gem of loveliness.

Also at this gathering was an Army nurse, whose father is a professor, I believe, at the Theological Seminary. She speaks Hebrew beautifully and I had a short talk with her. It was good to feel the old sounds and words coming out of my lips, and soon, I hope, I shall be able to speak Hebrew as well as I used to.

## FOUNDATIONS AND PILLARS FOR THE NEW WORLD

[Continued from page 10]

private initiative to function. This is what we called "Planned and Regulated Economy."

**TWO:**—In my humble opinion the real fault lies in our antiquated method of distribution. While we in the United States have reached the highest peak in production, we have woefully neglected distribution. Our cost of distribution is so high that the worker does not receive enough in wages to enable him to buy the very things that he produces and to enjoy a high real wage. Not that any specific group in the chain of distribution is receiving too much, but rather the chain is too long. The result is that the total cost from producer to consumer is too high by at least 20%, causing an approximately equal amount of regular unemployment. Between the price that the farmer obtains for the eggs that he puts on the market and the price that he pays for the eggs on the restaurant table, there is waste, inefficiency and excessive profits, and the result is the farmer can buy only six instead of seven breakfasts with eggs.

What is true of the farmer is equally true of the factory hand. In other words, too many people try to get a share out of what a few produce. The solution is that a larger percentage of people must be engaged in the "productive" field and less in the distributive, so that there will be more produced and consequently more to distribute. To use another term, our overhead is too burdensome; it makes the cost of what we produce too high, and does not make it possible for those who produce the goods to buy what they produce. Thus the downward spiral starts, resulting in unemployment.

The high cost of finished commodities—made high by excessive cost of distribution—also invites competition from all over the world. Despite all tariffs, we import millions of dollars worth of commodities which we can and should produce in the United States. This also helps to create unemployment.

Our present method of distribution creates another type of unemployment which lives on the excessive profits that are not being distributed to where they

rightfully belong. If the President of the United States, who has the highest position in the country, earns \$75,000 a year, is there any reason why we must have individuals earning \$500,000 yearly? Well, you naturally will argue this means regulated earnings, etc.—that is exactly what this writer wants to imply. We must have planned and regulated economy—or unemployment. Those who rebel against government interference in business are the very first who want government to interfere when they face a crisis. If a labor leader calls the entire mining industry out on strike, Big Business wants the government to interfere. If the government is to interfere and be the umpire in this game of production and distribution, the government must regulate the entire line.

Giving this idea an ugly label is not going to change the picture. It is a very poor economy that can have total employment only in time of war. People will not long tolerate or relish the idea that in a country which has all the means of producing food, shelter, clothing and even luxuries for everybody, there should be starvation, unemployment and a large percentage of people underfed, poorly clothed and badly housed.

So, it is finally my opinion that if the total cost of distribution from producer to ultimate consumer, which is today approximately 100%, would be reduced by about 20%, we would be able to realize what so many are advocating—more goods enjoyed by the largest possible number.

### Conclusion

All the steps here outlined are just steps out of chaos and into an orderly life where the principle of good behavior and ethical living prevails. Mankind has the urgent will to live and prosper and seek happiness. It must realize that this cannot be done at the expense of other people's lives or happiness.

If we want to make the Four Freedoms a living reality, we must add one more Freedom: Freedom from Exploitation for the individual, state, nation and all humanity.

## HONOR ROLL

The following is an additional list of members, children and grandchildren of Center members serving with the United States armed forces. The list includes names received up to the time of going to press.

Alpert, Everett, Pvt.  
Green, Marvin F., Pvt.  
Levinthal, Jay Goell, RT 1/cl  
Miller, Milton P., Pvt.  
Soloway, Arnold M., Lt. JG  
Soloway, Leon, Lt. JG  
Spiegel, Alan, Pvt.



The following is a list of promotions in rank:

Glaubman, Erwin, Cpl.  
Goldsmith, Philip, S 1/cl  
Gray, Murray, S/Sgt.  
Green, Jerome B., Lt.  
Hirsch, Arthur, S Sgt.  
Holtzmann, Howard, Sgt.  
Kaplan, Seymour H., Lt.  
Kirschbaum, Jonas, Pfc.  
Melker, Irv. David, S 1/cl  
Philips, Alvin I., Lt.  
Rettlinger, Sam, T 3/cl  
Rose, Edward, Pfc.  
Shorin, Joel J., Cpl.  
Storch, Allen, Lt. JG  
Sussman, Richard, Pfc.



## RABBI MORDECAI OF TARNOWICZ

[Continued from page 11]

The flames billowed out around the ark, which itself was hidden behind a thin gray cloud. The heavy oaken ark did not ignite easily. Only the velvet drapes hissed and crackled and dissolved slowly into smoke.

It seemed to Rabbi Mordecai that he could hear a great commotion outside, so he ran to the small round window at the side of the door. In the square, like a herd of helpless sheep gathered for the slaughter, his people milled about. Behind them he could see the Nazi soldiers driving them closer and closer together as more Jews were forced into the square.

Rabbi Mordecai was now overcome by fear. He remembered that in Czelkosz the sexton too had tried to set the synagogue afire, but that the Nazis had arrived in time to drag out the scrolls and throw them into a great heap and force the Jews themselves to trample on them.

The fire was small; the ark itself burned slowly. Yet he could no longer reach the scrolls themselves. Rabbi Mordecai ran from one window to the other and threw them all open so that the flames would leap more briskly. By now he knew that smoke was pouring out into the square. Already he could hear the Nazis shouting that some filthy swine of a Jew had tried to cheat them of their pleasure. Already they were beating upon the door to force admittance.

Rabbi Mordecai hurried to the window on the level of the women's balcony and peeped out. The Jews of Tarnowicz were stunned into awed, frightened silence. The Nazis were running about, bitter and frustrated. Others were still pounding on the door below. Suddenly the rabbi threw open the large window above the main door. He stood a moment in the center of its frame, the prayer-shawl wrapped tight around him. Then he cried, "Help! Help" A thousand terror-filled eyes turned up to him.

"The rabbi!" the Jews cried. "The rabbi is in the synagogue. Save the rabbi! Save the rabbi!" Immediately a score of Jews made a dash for the side door to the Beth Ha'Midrash. Another group hurled itself at the front door despite

the soldiers who were grouped around it.

But the Nazis had seen and heard him too. Their rage and frustration were appeased in a flash. With swinging clubs and drawn pistols, they forced back the Jews intent on rescuing the old rabbi. "Let the pig burn!" they shouted. "Stand back or we shoot!" They lay about with their clubs, as much fearful as feared, sweat of terror and animal hate streaming down their faces.

For a long time the Jews stood fenced in about their synagogue, condemned to impotence by the strength and savagery of their tormentors. Every once in a while the old rabbi cried out for help. Each time the Jews lunged forward to rescue him. And each time the Nazis threatened and blustered and drove them back.

The flames meanwhile had broken through the door below and leaped upward along the outside walls. More smoke poured from the open window at which the rabbi stood. Then the smoke cleared and fire filled the void. Rabbi Mordecai stood framed in flame. Wrapped in his holiday prayer-shawl, of purest white wool edged with black, he threw his hands up to the sky, already obscured by a surging cloud of smoke. "*Ur Urachmim!*" he cried. "Father of Mercy!" And he fell back.

The Jews in the square below bowed their heads. Someone, in a deep, untutored voice, like that of Kalman, the shoemaker, started to recite the *Kaddish*: "Magnified and sanctified be His great Name in the world He hath created according to His will . . ." Others took up the prayer, slowly, haltingly, till the whole assemblage was intoning it in the dull monotone of bewilderment before Death. The Nazis ran about frantically, swearing and shouting. Clubs cracked down. Pistol shots rang out. But the *Kaddish* went on, almost leisurely, till all had stepped back the traditional three paces and finished with the "*Oisse shalom* . . . May He who maketh peace in His high places, make peace for us, and for all Israël; and say ye,

Amen."

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## JOURNALISM OUT OF THE DESERT

[Continued from page 6]

it should be most effective, namely, Arab-Jewish relations in Palestine." This section tends to be colorless and flat. The writer, A. Cohen, states further that, "too much space is devoted to material that can be found in other Arabic papers." In view of the fact that the present authorities in Palestine have enormous press and radio facilities, Mr. Cohen also objected to the over-emphasis on propaganda for the Allies. We are sorry to report that an Arabic expert's summary of the situation, "*Hakikot al ami* is read by more Jews than Arabs," is only too true.

The recent statements of responsible American political leaders, opposing the establishment of Palestine as a Jewish Commonwealth, brought forth a flood of protests from the Dodge-inspired Arabic press. Just before the election, *Falastin* attacked both Roosevelt and Dewey for their stands on Palestine. In a strongly worded editorial it stated, "We are not surprised that they are supporting Zionism since they are anxious to win the

presidential election." These protests are unfortunately not confined to Palestine alone; *Al Balogh*, the most widely circulated Moslem paper in the world (published in Egypt), denounced Roosevelt after his last statement on Palestine, and complained that he was acting contrary to the White Paper.

A Damascus paper, after the publication of the American party platforms in July, wanted the Arabs to send a delegation to America to explain how important it was to save Palestine for the Arabs. This delegation also was to insist on the curtailment of all Jewish immigration to Palestine.

The Arab press, at present, is agitating for a close Arab federation. *Al Difa* states editorially, "The outside world does not want an Arab federation. But the seventy million Arab souls will let no obstacle stand in their way. Slowly but surely they shall achieve their aim." Both *Falastin* and *Al Difa* are conducting large campaigns to redeem the land of Palestine for the Arabs, a sort of Keren

Kayeneth l'Arabs. Considerable sums of money are being raised for this purpose by appeals in many cities. They hope in a short time that this "worthy" fund will be greatly augmented by taxing every Arab 10 mils a month.

From other newspaper reports it appears that there are still evil signs on the Jewish horizon in Palestine. In Beirut and Damascus, the followers of Busseini the ex-Mufti, have founded branches of the "All-Party Union for fighting Zionism." These groups have received the support of both the Syrian and Lebonese governments.

In conclusion, it may be said that while the Arabic press in Palestine has made great progress in recent years in regard to style, literary standards and reporting, it is still inferior to the Hebrew or European press. Though the Arab population of Palestine is twice that of the Jewish, a British government report on publications shows that while only ten Arab periodicals of all kinds are published, there are over seventy Hebrew publications.

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